لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

December 1962

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EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, India. He declared that God had conferred upon him the dignity of Prophethood. He claimed that he had received this blessing through being a perfect follower of the Holy Prophet. He claimed to be the Promised Messiah and Mahdi and the Expected Messenger of all the religions of the world. He explained that God had raised him for the purpose of re-establishing the dominion of Islam and to shed light upon the true teachings of the Holy Quran. With him, in fact, had started a new era, the renaissance of Islam.

One startling historical disclosure he made, was that Jesus Christ had escaped death at the crucifixion and had subsequently travelled to Kashmir, where his tomb still exists at Srinagar.

When Hazrat Ahmad published his claims and revelations received by him, he encountered a severe storm of opposition from all quarters and all communities. In spite of this opposition God began to strengthen his voice and people began to follow him. At the time of his death in 1908, he had gathered around him a group of faithful and staunch followers not only in India but also in other countries, numbering hundreds of thousands.

After his death in 1908, he was succeeded by the Late Hazrat Maulvi Nuruddin Sahib as his First Khalifa. At his death in 1914, Hazrat Mirza Bashiruddin Mahmud Ahmad, the Promised Son of the Promised Messiah, was elected as his second Khalifa.

He particularly undertook a vast programme of the prorpagation of Islam, and under his guidance, the Movement is carrying on vigorous missionary activities throughout the world. There is now a network of Ahmadiyya missions in almost every free country.

Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from :

For inside Pakistan
Nazir Islah-o-Irshad
Sadar Anjuman Ahmadiyya,
Rabwah, West Pakistan.

For outside Pakistan
The Secretary,
Ahmadiyya Muslim Foreign Missions,
Tahrik-i-Jadid,
Rabwah, West Pakistan.

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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CONTENTS

		Pages
1.	Editorial : Kashmir and the Sino-Indian Border Dispute.	461
2.	The Holy Spirit. ... *The Promised Messiah*	465
3.	Nature and Functions of the Islamic State. ... *Dr. M. Nasim, London*	470
4.	Arabic is the Mother of all Languages. ... *Sheikh Muhammad Ahmad Mazhar*	496
5.	Ahmadiyya Mission News. ... *Vakalat-i-Tabshir*	501
6.	Book Reviews. ...	503

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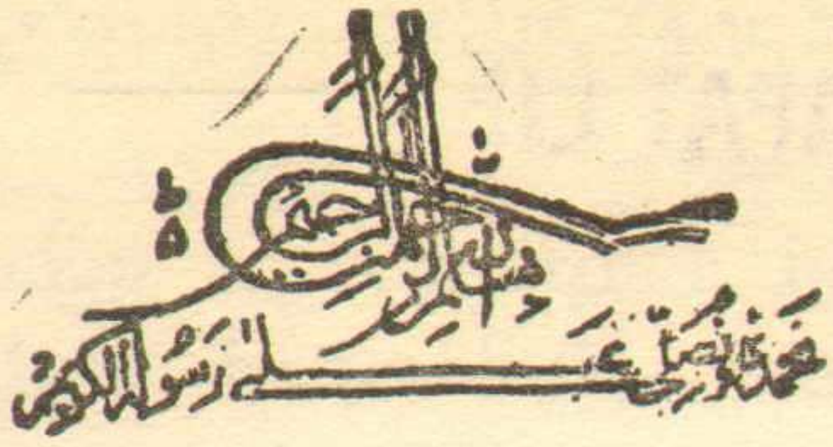

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Kashmir And The Sino-Indian Border Dispute.

THE FULFILMENT OF A GREAT PROPHECY

The West has been very precipitate and ill-advised in rushing arms aid to India. It amounts to adding highly inflammable fuel to the already smouldering fire. For it is not merely a matter of stopping China and helping India. It involves much deeper issues which, if ignored or slighted, may well spell disaster for the world.

First of all U. S. or for that matter the West must effectively advise India to wash and clean its hands to make them fit for being shaken. A country which has flouted United Nations and gone back on

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its word again and again and is occupying Kashmir, Junagarh, Manavadar, Hyderabad and what not, and has known designs against Pakistan and is a selfconfessed robber and rebel, can only be helped at the cost of justice, fairplay and decency. If India does not honour its pledges now, it never will. Four million men, women and children who are groaning under the heel of Indian occupation forces in this civilized age inspite of the pledges of the free nations of the world to liberate them, cannot and will not wait any more. It is now or never. Freedom cannot be compromised, it cannot be bartered away. It is not a surplus farm product. To ignore and betray Kashmir is to ignore and betray everything which is morally valuable. It is opportunism of the worst type. And the unholy glee with which the West is going about this business gives the lie to its claim of being the custodian and symbol of freedom. True, the U. S., Canada, Australia, England and other Western countries have given us economic help and we are grateful to them. A Muslim is never ungrateful and remembers a kind gesture or a good turn. But economic aid cannot buy us off. We are not for sale. Whatever the pressure the U.S. chooses to apply, we will resist every attempt at what amounts to a political prostitution of the worst type—excuse us the use of the term.

Further, it is not only a question of Kashmir, the very existence of Pakistan is threatened and with it the existence of a hundred million Muslims who have had a taste of Hindu Imperialism at the time of Partition. The surprising fact is that the lamb is being forced not to bleat and asked to keep quiet while

the wolf is busy elsewhere. And mind you, the wolf has been one of the busiest during the last fifteen years. But it is a very clever wolf and inspite of everything to the contrary, would persist in going about, clad in sheep's clothing. But it is a wolf all the same. Sooner or later it is going to be exposed and chased out of its ill-acquired haunts. We Pakistanis *Insha Allah* will do it. We will have to do it if we want to survive.

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That all along India has been in secret alliance with the U.S. is no longer a secret. To keep us on the leash, we were no doubt thrown some crumbs of military equipment which we had to accept in the face of the marching hordes of Indian Imperialism, while the real full - blooded dinner was being dished out and served in New Delhi. That this aid will be ultimately used against us is absolutely certain. Even the West knows it. We are not sure if the Indo-U.S. treaty is without a supersecret clause which writes off Pakistan in favour of India. Radcliffed and Mountbatten-ed as we are, we could very well imagine that such a deal howsoever dirty and immoral would not be beyond the calibre of the latest pundits of political opportunism. For our part, we do not grudge India her freedom. Nor do we want to be unfriendly to a great friendly neighbour. True, we do not believe in Communism. But so do not we believe in *Rama Rajia* of the modern vintage. We also want to be true to our promises and pledges. We have a safe conscience and have nothing to hide. We want peace and justice. We want to be friends to our friends, but we also want them to reciprocate in kind. Friendship is never a one-way traffic. We feel that we have been let down and betrayed. Happen what might, we will not take this betrayal lying down and will

resist all threats of blackmail and coercion. We hope and trust that the edge of world conscience is still fine and not yet dulled. May be it could still allow wiser counsels to prevail.

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Meanwhile we are convinced that injustice and aggression cannot last long. Right must ultimately triumph. The Kashmiris have been eking out their life's blood under the most inhuman conditions for such a long time. Their agony must sooner or later come to an end. It cannot last for ever.

The United Nations and for that matter the whole world owes it to itself to end it particularly after it became a party to an impartial plebiscite in Kashmir under U.N. auspices. The free nations of the world are on trial in Kashmir, possibly for the last time.

As far as we are concerned we have the added satisfaction that right is on our side. Also God. For did He not, in His infinite mercy, inform the Head of the Ahmadiyya Movement in Islam that Kashmir would be free before long. As far back as 1956, he publicly declared on the occasion of the Annual Gathering of the Ahmadiyya movement :

> "One thing I must say that we Pakistanis are face to face with great trouble and hardship with regard to the Kashmir Problem. Both the Government and the people of Pakistan are in a quandary. Everyone knows that without Kashmir, Pakistan is not safe.....Therefore it is that I want to exhort my followers to pray for Kashmir too when we join in prayers today. At the same time I would like to assure them that the ways of God are strange ...

Things are coming to a pass which are likely to pose a serious threat to India on its north-eastern side. It will be a threat which India will fail to resist inspite of its power and strength. In addition, she will also forfiet Russian sympathies. Therefore pray to God and never feel that our country is weak or that we are weak. The Divine finger is unerringly pointing to the shape of things to come and I am seeing it move. God will cause things to happen which will alienate India from Russia and the rest of its friends. God will also arrange things to happen in a way which will force America to feel that if it fails to act quickly, Russia and her friends will step in. Do you not see that the Jews waited for thirteen hundred years for Palestine? But you won't have to wait for thirteen centuries. May be you won't have to wait for even thriteen years, may be, not even for ten years, before you witness the signs of Divine blessings".

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(Address delivered on December 28, 1956.)

In the light of recent happenings the prophecy needs no comment.

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The Holy Spirit

—IV—

Why God Swears by Natural Phenomena

From the writings of the Promised Messiah,
peace and blessings of Allah be on him —
Translated by A.R. Khan Bengalee.

To prove the constant companionship of the Holy Spirit with the Beloved Ones of God, the Promised Messiah, *peace and blessings of God be on him*, adduced a verse from Chapter *Al-Tariq* of the Holy Quran, in which God swears by the heavens and the stars, and declares that every '*Nafs*' i.e., being is under the constant protection of an angel. Now, assuming that some may object to God's swearing by natural phenomena, he proceeds to explain the matter, saying :-

An objection may arise here : why, in chapter *Al-Tariq*, does God swear by things other than Divine, while He Himself enjoins us not to swear by anything else except God—whether it be man, the sky, the star or any other thing ? What was the necessity of God's swearing by anything else other than God, particularly, by the heavens and the stars ?

In fact, there are two objections here inter-related, and, owing to their mutual relationship, I deem it proper to give a conjoint reply.

First of all, it should be carefully borne in mind that Divine swearing and human swearing are not analogous. The purpose of man's swearing is to produce a substitute for eye-witness to confirm or falsify his statement on the basis of personal knowledge. A little reflection will make it clear that the real significance and purpose of swearing is to produce evidence. When a person fails to produce usual witnesses, he needs swearing, to derive therefrom the benefit one derives from an eye-witness. But to think or believe that, beside God, there are other omnipresent and all-seeing existences capable of confirming or falsifying a statement, inflicting punishment or taking any other action, tantamounts

to clear disbelief. So all scriptures enjoin man not to swear by anything else except God.

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Now, it is evident that to regard Divine swearing as analogous to man's swearing, is not justifiable, because God is not confronted with any difficulty in respect of evidence, as man is, while producing evidence. God's swearing an oath is of different nature, and is quite in keeping with His Dignity and is in conformity with His Law of Nature. The purpose of His swearing is to produce as evidence the manifest phenomena of nature to solve or explain the fine mysteries of *Shariyah* i.e. the Sacred Law.

Now, this Divine purpose has some resemblance with swearing, because, when a person swears by God, he means thereby that God can bear witness to His statement ; and, in the same way, some overt acts of God also bear witness to some of His covert acts. So God has put forward, here and there, in the Holy Quran, in the form of oaths, some of His manifest acts as proof of His covert or hidden acts that may be disputed. Now, as God has sworn by His own actions, and not by any other's, there can be no allegation that He has sworn by things other than His Self because His own actions cannot be attributed to others. God's swearing by the heavens or the stars is not by way of appealing to them to bear witness on His behalf, but the purpose of His swearing by these things is to present His own creations and the wisdom underlying them as proof and explanation of His hidden acts.

In short, the Divine oaths in the Holy Quran are pregnant with many hidden truths, which have been described in the form of oaths, simply because oaths are, as stated just now, a kind of evidence that serve the purpose of eye-witness. Hence, to explain some subtle and fine truths of His *Shariah* i.e. the Sacred Law, God has produced, in the guise of oaths, His manifest phenomena of nature so that the Law of Nature, in other words, His Work, may bear witness to His Word, and that conformity between His Word and Work may be a source of additional Divine knowledge, tranquility and faith for the seekers after truth. It is a general Divine practice found in the Holy Quran that God, the Exalted, has frequently presented His Works, found in His creation, in perfect regularity and order, to explain His *Shariah*

or Sacred Law so that attention may be drawn to the fact that the source of this *Shariah* and its teachings is that Unique Existence Who has no equal or partner, Whose works are in perfect conformity with His Words, and the conformity between His Words and His Works proves, beyond doubt, that the Author of these Works as well as these Words is one and the same Entity.

Now, by way of illustration, I should like to mention in detail some of the Divine oaths found in the Holy Quran. One of them is :

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والسماء والطارق وما ادراك ما الطارق

النجم الثاقب ان كل نفس لما عليها حافظ

The real significance of these verses is that all individuals have angels for their spiritual protection, which constantly consort with them every moment, and protect those that seek protection. But this description is very subtle and it is disputable and the very existence of angels is also invisible. How can, then, man believe in the protection of angels with certainty? So, God, the Compassionate and the Wise, has presented here, in the form of oaths, His Law of Nature operating among heavenly bodies and the stars as witnesses, by way of oath.

Although angels protect us from physical calamities, yet this protection of theirs is spiritual, for instance, if a man is standing at the foot of a wall which is about to fall down, the angel will not then carry him in its hands to a distant safe place, but it will inspire into the heart of the person, if he is destined to be saved, that he should, at once, get away from that place. But the protection provided by the stars and other elements of nature is physical. In nature we clearly and distinctly find that the sky and all the planets, the sun, the moon and whatever is to be found in the space in the form of air etc., are all rendering man, physical service by protecting him from various physical losses, injuries, troubles and pains ; developing his body and its organs ; and providing for all his physical requirements. The stars that appear at night are particularly serviceable to man. The wayfarers in forests and deserts and the travellers over the sea derive great benefit from these bright

stars, and, in the dark night, all these bright stars save their lives guiding them aright. But for the protection provided by these stars, that are discharging their duties and responsibilities of protection in their respective periods, man could not remain alive for an instant. Can we live without those protectors some of which are providing us with heat, some ripening our corn and fruit, some showering drinking water for us, some supplying us with light, some keeping our system of respiration in tact, some helping our power of hearing, some exerting wholesome influence on our required degree of bodily temperature?

From what has been said above, one can realise that God, the Gracious and the Wise, Who has created these thousands of heavenly bodies and elements for the protection and nourishment of our bodies, and has kept them busy serving us, day and night, nay, every moment, cannot be neglectful of our spiritual protection. How can we imagine that our Gracious and Merciful God, Who has made so many provisions for our physical protection, and has made a whole universe subservient to us, has made no provision for our spiritual protection?

Now, if we duly ponder over the matter, we may find, in what has been said above, a convincing proof of the fact that, for man's spiritual protection, too, the Wise God must have made some arrangement similar to the provision made for our physical protection, and this arrangement is the provision of angels.

So, to explain the hidden arrangement of protection by angels by the example of the manifest arrangement of protection by stars and planets etc., God has sworn by the sky and the stars, so that, attention of those that meditate upon the existence of angels with a view to believing in them, be drawn to the manifest physical arrangement, and their reason and intellect be able to comprehend the spiritual arrangement by seeing the physical one.*

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* (Aina-i-Kamat-i-Islam, foot note, PP. 94-102)

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Nature And Functions Of The Islamic State

— II —

Dr. M. Nasim. London

In the remarkable system of administration evoloved by Hazrat Omar, one can clearly see how the instruction of the Holy Prophet that a ruler was like a parent or a shepherd to his flock, have been carried into practice. To give a detailed account of his system, will require a whole book, so I content myself with a brief outline. Most of the information is based on the detailed life of Hazrat Omar written by Maulana Shibli under the title '*Al-Farooq*.'

In order to provide an opportunity for a closer association of the people with the government, it was he who laid the foundation of a republican form of government. He could have, if he liked, exercised his powers in an absolute way, but he did not do so. As has been described above, he constituted a consultative committee in which all matters of importance were discussed, considered and decided, mostly by a majority of votes. Besides this there was another smaller body which used to meet in the mosque of the Prophet every day for administrative purposes. Even matters pertaining to the appointment and dismissal of public servants were brought before the committee. In many cases Hazrat Omar used to appoint governors of provinces, and officers of the districts by asking the people concerned to elect suitable persons for these offices and send him their names. Deputations from the provinces and the districts regularly paid a visit to him every year, and make a report about the conditions in their respective provinces and districts. Hazrat Omar made public declarations repeatedly that everyone was free to bring his complaint against any officer before him. In case of a complaint against a governor by the public, an inquiry commision was appointed and he was dismissed, if he was found guilty. Among those who were removed was Sa'ad the conqueror of Persia, very soon after assuming the charge of the province. Hazrat Omar divided the state in-

to provinces and districts for administrative purposes. In some places like Persia, he continued the arrangement which existed at the conquest.

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In the beginning the companions of the Holy Prophet refused to accept any remuneration for their services, but Hazrat Omar regarded this as against the principles of good and efficient administration, and pursuaded them to accept regular salaries. In order to maintain the purity of administration, the scales of pay were fixed at a reasonably high scale.

Anyone who was appointed to a high office, was given an order of appointment, giving the details of his powers and duties and it was witnessed by *Muhajirs* and *Ansars*. This was read out by the officer before the public of the place where he was appointed, it was open to any member of the public to point out if the officer was acting in excess of his authority. Hazrat Omar used to address the officer in public. On one occasion he said "Remember I have not appointed you as strict lord over people, but as a leader so that people may follow your example. You give people their rights, and do not beat them to humiliate them. Do not praise them without reason, lest they should become vain. Do not shut your doors, and thus prevent the oppressed from bringing their complaints to you, and do not consider yourselves superior to people". Every Officer was enjoned not to live a life of luxury, or ride expensive horses, or keep a guard over his house. On the appointment of a governor or other high officer a list of his belongings and money was prepared and kept. He was accountable, if it were found that he had become unusually rich.

Once Hazrat Omar was walking in the market, he heard some one calling him and asking him whether he would escape Divine punishment simply by making some rules about the appointment of governors or officers without enforcing them. He was asked whether he was aware that Aiyaz bin Ghanum, an officer in Egypt was using fine and delicate clothes and had guard at his gate. On hearing this he summoned Muhammad bin Musalma, and asked him to bring Aiyaz to him. When Muhammad arrived in Egypt, he found Aiyaz wearing a shirt of fine cloth and had a guard at his gate. As ordered,

he brought Aiyaz before Hazrat Omar, who ordered him (Aiyaz) to take off that fine shirt and put one made from course cloth, and take a flock of goats to the jungle for grazing. After this Aiyaz was very penitent, and discharged his duties with great credit.

When Hazrat Omar founded the city of Al-Kufa, on the banks of the Euphrates, he permitted the building of the city of bricks.

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> "The flitting camp", he wrote, "is the warrior's proper place. But if ye must have a permanent abode, be it so; only let no man have more houses than three for his wives and children, nor exceed the moddest exemplar of the Prophet's dwelling place".

So the city was rebuilt and the streets laid out in regular lines. The centre was kept an open square, in which was erected a Mosque with a portico for shade; and, for ornament, pillars of marble were brought from Al-Hira. The governor, Sa'ad' built for himself a spacious edifice, and reared in front of it a gateway, to prevent intrusion from the market place hard by. The rumour of 'The Castle of Sa'ad troubled the simple minded Caliph, and he sent a companion of the Prophet with a rescript commanding that the gateway should be pulled down. Arrived at Al-Kufa, the envoy, invited by Sa'ad to enter his mansion as a guest, declined. Sa'ad came forth, and received the letter at his hand:—

> " 'It hath been reported to me that thou hast built for thyself a palace and people call it 'The castle of Sa'ad'. Moreover thou hast reared a gateway betwixt thee and the people. It is not thy castle; rather is the castle of perdition. What is needful for the treasury, that thou mayest guard and lock; but the gateway which shutteth out the people from thee, that thou shalt break down.' Sa'ad obeyed the order; but he protested that his object in building that portal had been falsely reported, and Omar

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accepted the excuse".[1]

To some of us these examples may come as a great shock, but as Hazrat Omar wanted to instil a spirit of equality and freedom, it was necessary that he himself and the officers appointed by him should set an example. If the persons in authority try to live a particular form of life of their own they would thereby generate a feeling of class distinction, and gradually a sense of superiority would be created. This would have been quite contrary to republican spirit which Hazrat Omar wanted to create. Moreover he was acting on the well known saying of the Holy Prophet, who said,

> "There are two classes of my community who are such that if they be upright, the people will be upright, and if they do wrong the people will do wrong. These two classes are those of the Amirs and the faqihs (legists)".[2]

Indeed Hazrat Omar himself set an example by leading a life of extreme simplicity, and even of austerity. To quote Sir William Muir again, when he says,

> "Omar began his reign embracing some of the fairest provinces under Byzantine rule, and with Persia to boot. Yet throughout this marvellous fortune he never lost the balance of a wise and sober judgement never exalted himself above the frugal habit of an Arab chief, 'Where is the Caliph ?' the visitor would ask, as he looked round the court of the Medina mosque ; and all the while the monarch might be sitting in homely guise before him.....simplicity and duty were his guiding principles, impartiality and devotion the leading features of his administration".[3]

After the defeat of the Caesar at the famous battle of *Yarmuk* in 636 A.D., where the Muslim armies under Abu Ubaidah and Amar bin Aas consisting of about forty thousand, defeated the Roman force of two hundred thousand. The Muslims laid siege to Jerusalem. The Patriarch sued for peace on condition that Hazrat Omar should himself receive the surrender of

the City which was sacred to the Jews, the Christians, and the Muslims. When this news reached Medina the Caliph placed the matter before his consultative council which decided that the condition should be accepted. Thereupon Hazrat Omar started for Jerusalem accompanied by a single slave. His entry is described by Sir William Muir,

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> "Omar, who had defeated two Emperors upon their own territory, entered Jerusalem riding on a Camel, and wearing a worn-out mantle of camel's hair. It is said that his own subjects, rendered less unsophisticated by what they had seen of the world, were scandalized and begged him to change his dress and to mount a horse. Omar yielded as to the last point, but kept the halter of his camel in his hand. Not liking the pace of the horse however, he remounted his camel.....Arrived in the town, Omar was offered by the Patriarch a vestment of linen and a shirt, but the most he could be prevailed upon was to wear them until his own were washed, when he returned them to Sophororius, the archbishop".[4]

What a glorious example Hazrat Omar set of humility and simplicity inspite of his being the ruler of a great empire. I think it worthwhile to narrate a very moving incident which occurred while Hazrat Omar was staying at Jerusalem. He asked Hazrat Bilal to say *Azan* i.e., call for prayer. Bilal said that he had determined not to make any call for prayer after the death of the Holy Prophet, but at his bidding, he would do this for that day only and never afterwards. This is described by Sir William Muir thus,

> "As Omar prepared to take final leave of Syria, a scene occurred which stirred to their depths the hearts of the Faithful. It was the voice of Bilal, the Muezzin of the Prophet, proclaiming the hour of prayer. The stentorian call of the aged African had not been heard since the death of Mohammad; for he refused to perform the duty

for any other. He followed the army to Syria, and there, honoured for the office he so long discharged at Medina, lived in retirement. The Chief citizens of Damascus now petitioned Omar that on this last occasion, Bilal should be asked once more to perform the Call to Prayer. The aged man consented, and as from the top of the Great Mosque the well-known voice arose clear and loud with the accustomed cry, the whole assembly, recalling vividly the Prophet at daily prayers, was melted into tears, and strung warriors, with Omar at their head, lifted up their voices and sobbed aloud. Bilal died two years after."[5]

Administrative measures in the time of Hazrat Omar

Amongst the Muslims, Hazrat Omar is the first head of the state to divide the country into provinces, districts and other subdivisions for the administrative purposes. To start with, he divided the empire into eight Provinces : (1) Mecca (2) Medina (3) Syria (4)Basra (5)Egypt (6) Palestine (7) Kufa (8) Jazirah.

In the beginning he did not make any change in the divisions which were in existence, when a country was conquered, but later on he made some changes as the necessity arose. For example, Palestine was divided into two. In the Provinces the following were the principal officers:

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1. Governor.
2. Officer in charge of civil administration.
3. Officer in charge of military administration.
4. Collector.
5. Officer in charge of Police.
6. Officer in charge of the treasury.
7. Qazi.

In some cases the governor himself used to hold the charge of the military, and the Collector that of the police. In making appointments, Hazrat Omar used to consult and select a person best fitted for the job.

In order to preserve the integrity and honesty of officers, Hazrat

Omar allowed them very decent salaries. Centuries after, Europe adopted this principle, but in Asia this principle has not been fully understood, with the result that there is so much corruption and bribery. To take a recent instance, the Indian National Congress under the leadership of The late Mr. Gandhi passed a resolution that if and when it came to power, no minister or other member of the Congress holding office would be paid more than five hundred rupees per month, which comes to even less than forty pounds a month. Accordingly when the Congress party formed the government in some provinces of India in 1937, the salary of the ministers and the parliamentary secretaries was fixed at that low sum. In theory it sounded all right that India being a poor country could not afford to pay high salaries to its government servants, and these ministers and parliamentary secretaries were supposed to set an example. But in actual practice it was found that the aforesaid salary was too small, then they were given various concessions, for example of furnished houses on a rent of ten per cent of their salary. Some of these government owned houses which used to be let out on three hundred or two hundred rupees per month were then rented on fifty rupees per month. This meant tremendous loss to the state from the rent income.Then again these ministers were given free motor cars as well as petrol. The net result of all this was that the state was spending on them much more than if they had been allowed decent salaries. It is to be noted that after attaining independence, India has not tried this experiment.

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At the time of the conquest of Iraq, one kind of revenue was fixed on all holdings. Before making any change Hazrat Omar ordered a complete survey to be made, and he selected two persons Uthman bin Hanif and Huzaifa bin Ahman for this work. The Caliph himself prepared the standard measures. It took several months to complete the survey. It was found that Iraq was three hundred seventy five miles long and two hundred forty miles wide and thus its area was thrity thousand square miles. The Royal lands, the *wakfs*, ownerless lands, those belonging to the persons who had left, and those belonging to the insurgents, and the lands, which had been earmarked for the upkeep of roads, those for meeting the postal expenses, and those reclaimed

and forests, were reserved by Hazrat Omar for works of public utility. The yearly income from these lands was about seven million *Dirhams* which was very substantial sum in those days. If land was given to any person as a reward for his services, it used to be from this reserved portion. But these *Jagirs* were subject to government revenue and other taxes. The rest of the land was left in the possession of the old tenants after fixing the rent.

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Hazrat Omar had a great regard for his non-Muslim subjects, and he used to make strict inquiries about the realisation of the rent from them. When the annual revenue was brought from Iraq, he used to call ten good and virtuous persons from Kufa a similar number from Basra, and ask them on solemn oath whether the revenue had not been realised by oppression. As a result of good management and increase in cultivation, in the very next year after the settlement, the revenue increased from eighty million *Dirhams* to one hundred million and twenty thousand *Dirhams*. As stated above, although hard measures were not used in realising the revenue, the fact remains that the amount of revenue which was realised in Hazrat Omar's time, never exceeded after him. Even in the time of Mamun-ur-Rashid, the famous king of the Abbaside dynasty, the revenue did not exceed fifty million *Dirhams*.

Hazrat Omar made a revolutionary change in the system of land administration, by which tenants became prosperous. After the conquest of Syria and Egypt by the Romans, the entire land was taken away from the original owners, and was divided in the following way :

1. Some were declared to be the property of the Emperor.
2. Some were divided among the officers of the army, and the courtiers.
3. Some were reserved for the maintenance of the churches, and for other religious purposes.

The result of all this was that the original owners no longer owned any land, and remained as tillers of the soil. They used to be transferred with the land. Thus a feudal system was imposed on these countries.

After the defeat of the Romans, the land was given to the

original inhabitants, and Hazrat Omar made it a rule that under no circumstances was the land to be given to Muslims, who were prohibited even from purchasing them. This rule was strictly enforced. Hazrat Omar issued instructions to the military officers that as allowances had been fixed for the Muslims, they were not to cultivate any land.

The treatment meted out to the conquered people by Hazrat Omar is without any parallel in history. As a result of his just and kind treatment, agriculture made rapid strides. It is a matter of great regret that even after this generous treatment, it is falsely alleged about him that he ill-treated the Zimmis by imposing humiliating conditions upon them, such as the wearing of a particular kind of dress, or preventing them from taking out crosses in a procession etc.*

A French writer says that it is an admitted fact that the Muslim system of tribute and land revenue had a large share in Muslim victories. Romans used to levy very oppressive tributes and taxes as compared to the Muslims. The result was that the Muslims were not opposed by the real inhabitants of the country, but by the governments. In Egypt the Copt cultivators helped the Muslims against the Greeks. In Damascus and Hims, the Christian residents closed the city gates against the Roman army, and told the Muslims that they preferred their rule over that of the Romans.

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The Army

In ancient times the conception of a standing army had not yet developed. Theoretically a king was at the top of the feudal hierarchy, and under him were the Crown vassals, dukes, counts, margraves, archbishops, bishops, and abbots. They in turn had their vassals—the sub vassals of the crown—sometimes counts, viscounts, or commonly known as barons. At the bottom of the feudal scale were the knights, the backbone of every feudal army; and the military strength of every lord depended upon the number of knights he counted as his vassals. As a rule vassals owed allegiance to his immediate overlord. Along with

*This charge has been refuted by the learned writer in his article, 'The Problem of Minorities and Islam', published in the July issue of the Review.(Ed.)

homage and fealty, the vassal assumed various obligations, in keeping with his dignity, most important of which was military service without further remuneration than the fief which he received. For Crown vassals, the primary obligation was to participate in military expeditions. The king used to grant lands to his vassals on condition of providing a certain number of fully equipped soldiers.

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In the time of the Holy Prophet of Islam and his first successor, Hazrat Abu Bakar, there was no regular army. The practice was that the Muslims used to provide their own arms and take part in the war, and the booty was distributed among them.

Hazrat Omar was the first to establish a separate department of the army. As every Muslim was bound to serve in the army, in time of need, Hazrat Omar ordered a record to be prepared giving details of every person. He directed that first the relations of the Prophet in order of their degree of proximity to be entered, and his own name was to be entered when the turn of his tribe came, and no preferance was to be given to him, simply because he happened to be the Caliph. Accordingly a register was prepared and allowances were fixed in the following order

1. The participants in the battle of *Badar* got an allowance of five thousand *Dirhams* per annum.
2. Those who migrated to Abyssinia and took part in the battle of *Uhad*, four thousand *Dirhams* per annum.
3. Those who migrated before the conquest of Mecca, three thousand *Dirhams* per annum.
4. Those who accepted Islam at the time of the conquest of Mecca, two thousand *Dirhams* per annum.
5. Those who participated in the battles of *Qadisiyah* and *Yarmuk*, two thousand *Dirhams* per annum.
6. Inhabitants of Yemen, four hundred *Dirhams* per annum.
7. Those who took part in the battles fought after the battles of *Yarmuk* and *Qadisiyah*, three hundred *Dirhams* per annum.

8. Miscellaneous two hundred *Dirhams* per annum.

The wife and children of the above classes were also given allowances. The wives and children of the *Ansars* and *Muhajirs* were given an allowance from two hundred to four hundred *Dirhams* per annum, and the male descendants of those who fought in the battle of *Badar* were given two thousand *Dirhams* a year as an allowance. It may be noted that the slaves of these persons were entitled to the same allowance as their masters. Those whose names were recorded were further sub-divided into two classes.

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1. Those who were in the regular army.
2. Those who were volunteers likely to be called at the time of need.

About this register, Sir William Muir says,

> "Every soul was entered under the tribe and clan whose lineage it claimed ..... The roll itself, as well as the office for its maintenance and for pensionary account, was called the *Diwan* or Exchequer. The first charge on the income of the state was for the revenue and civil administration; the next for military requirements; which soon assumed a sustained and permanent form; the surplus was for the support of the Nation ..... In addition to the army in the field, a reserve cavalry was maintained at the headquarters of the several provinces ready for emergency. The corps at Al-Kufa numbered four thousand lances, and there were eight such centres. Reserves for forage were also set apart. The cost of these measures formed a first charge upon provincial revenue".[6]

Hazrat Omar took special care to establish cantonments all along the coast, as at that time there was no Muslim navy, and as such it was necessary to protect the coast by making these military establishments. He ordered that a complete record of the population, after taking a census be maintained. It is not possible to give a definite number of persons under arms, but on circumstantial evidence it can be stated that there were

about a million persons who had arms. *Allama* Tabri has said that about one hundred thousand persons for military service were settled in Kufa, out of whom forty thousand belonged to the regular army. Later on as this system was changed, the military power of the Arabs declined. *Amir* Muawia stopped the allowances of the infants, then Abdul Malik bin Marwan made several retrenchments, and Mutassim Billah, the last Ommayid Caliph removed the names of all Arabs from the rolls of the army. A very remarkable fact was that Hazrat Omar included in the rolls native people of Iraq, Romans, Indians, and Jews. Yazdgard, the king of Persia, had prepared a special corps of four thousand from *Valam* tribe, which was called the Royal corps. This took part in several battles, and after the battle of *Qadisiyah*, it left the Persians and accepted Islam. Even Sindhis from India joined this corps, and they were called *Zat* by the Arabs. In short, in the army there was no restriction about the country or religion. In the volunteer section of the army thousands of non-Muslims and Parsees were included, whose allowance was the same as that of the Muslims. When Hazrat Omar made a separate army department, the pay of the soldiers and officers was considerably increased in order that they might have sufficient means. With every army unit there was a treasurer, an accountant, a Qazi, several interpreters, and a number of physicians and surgeons. It was considered necessary that every one in the army should learn, know swimming, racing, archery, and walking bare foot. There were arrangements for making roads, bridges, etc. When Amar bin Aas conquered Fustat, the Roman governor agreed to the condition that whenever the Muslim army would march, the duties of the advance guard would be performed by the Egyptians. Accordingly when Amar bin Aas advanced to meet the Romans, the Egyptians used to construct bridges, roads, and hold markets.

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It was a very remarkable fact that although the Muslim army was very vast and spread out in far off places, which were thousands of miles away from the capital, yet Hazrat Omar used to keep himself fully informed about the army through the special correspondents attached with it.

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Education Department

Hazrat Omar had established primary schools in all the conquered territories in which the Holy Quran, Arabic poetry and literature as well as Sayings of the Holy Prophet were taught. There was arrangement for teaching Hadith and Jurisprudence by eminent theologians and companions of the Prophet, The teachers were given adequate salaries. But Hazrat Omar laid the greatest emphasis on character building, and setting a good example before others. The result was that wherever Muslim soldiers and officers went, they presented a living picture of simplicity, purity, enthusiasm and truthfulness. The residents of a locality wherever the Muslim army went, were naturally affected by the example set by the Muslims and they used to accept Islam.

Before the battle of *Yarmuk* opened on July 23, 636 A.D., the Roman commander sent a messenger, George, to Abu Ubaida the Muslim commander, asking him to send some high officer with whom negotiations for peace could be held. It was evening time, when George reached the Muslim camp. Soon after the Muslims started their Maghrib prayers, the messenger was deeply impressed by the dignity, simplicity and devotion of the Muslims and after the prayers, he put certain questions to the Muslim commander, the answers of which satisfied him, and he became a Muslim. Shata who was a prince in Egypt was very much affected by hearing the account of the Muslims, and in the end accepted Islam along with his two thousand followers. After the conquest of Damascus its Bishop, Urdkum accepted Islam at the hands of Hazrat Khalid, and thereafter his followers too became Muslims. Numerous examples can be cited which show that Islam spread because of the good example set by the then Muslims, and not as a result of any pressure or force used by the state.

As the Holy Quran is the basis of the Muslim religion, Hazrat Omar undertook the systematic compilation of the Holy Quran. In the time of the Holy Prophet of Islam, the various parts of the Quran were written on bones, date leaves, stone slabs. When in the time of Hazrat Abu Bakar, hundreds of those companions of the Prophet who knew the Holy Quran by heart, fell in the

battle against *Musailma*, then Hazrat Omar told Hazrat Abu Bakar, that if the *Huffaz* i.e., persons knowing the Holy Quran by heart were killed in this way, then there was a danger of the Quran being lost. He suggested that the Holy Quran should be written. After some discussion, Hazrat Abu Bakar agreed, and Zaid bin Thabit, who had taken down passages direct from the Holy Prophet's dictation, was put in charge of this work. When all the verses were thus collected, a committee was appointed under the supervision of which the Holy Quran was compiled.

To preserve the Holy Quran and the purity of its text, Hazrat Omar made arrangements for its teaching on a large scale. He also encouraged people to learn it by heart, and also for its publication on a large scale. It was made compulsory for nomadic Muslim Bedouins to learn the Quran, and for this purpose teachers were appointed who used to go from tribe to tribe and teach the Quran to them. Regular examinations were also held. During the time of the Holy Prophet, his five companions, Muaz bin Jabal, Ibada bin Samit, Abi bin Kaab, Abu Ayub, and Abu Darda had learnt the Quran by heart. Hazrat Omar summoned them and asked them to go to Syria and teach the Holy Quran to the Muslims there. As Abu Ayub and Abi bin Kaab were ill, they could not go, but the others went.

In the beginning Hazrat Omar sanctioned allowances to those who studied the Holy Quran. In the army also Muslim soldiers were required to learn the Holy Quran. In this way a large number of people learnt the Quran. Even those who had committed the Quran to memory could be counted in thousands.

Whatever time he could spare from his life, Hazrat Omar himself used to give discourses on religious matters in Friday and Eid sermons, and in his other lectures.

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Other Departments

Hazrat Omar organised various other departments also. He had a department of records and maps. Detailed accounts were kept of those who were getting allowances from the government. Various groups used to get payments on several counts, for example for bravery, for learning etc. Each tribe had a separate register of its own. There was a separate department for tribute money.

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Great care was taken in preparing the account of the Exchequer department. There were registers for the animals, which were received as *Zakat* or *Sadqa* i.e. charity, in which their features, colour and age were recorded. The importance which Hazrat Omar attached to the entries in these registers can be realised from the fact that at times, he himself used to make entries in them. Every officer was responsible to give a detailed account of the war expenses and the booty captured. One of the causes of the suspension of the great Muslim general, Khalid bin Walid, was that he was not willing to take the responsibility of sending these account papers.

For the first time in Arabia, it was Hazrat Omar, who introduced coins. On some of these coins was written الحمد لله i.e. Thanks be to God, on one side and محمد الرسول الله i.e., Muhammad is the Prophet of God, on the other.

Care of the Poor and destitutes

Every Muslim who was old and unable to work was given an allowance by the government. The same treatment was accorded to non-Muslims as well. The rule was first made in the time of Hazrat Abu Bakar. In the agreement which was made by the famous general, Khalid bin Walid, at Hira, it was stated that no *Jazia* was to be taken from an old man who was incapable of working, or who, owing to some misfortune, had become poor, or who had become so poor after being rich, that he was being supported by charity by his co-religionists. In this case he and his descendents were to be given an allowance from public exchequer, so long as he lived under a Muslim government. But if he left the Muslim country, then the government would not be responsible for his maintenance.

This rule remained in force in Hazrat Omar's time. He issued instructions to the persons in charge of the Exchequer that in the verse of the Holy Quran which says that charity and *sadqa* were meant for the needy and the poor, the words 'needy and poor' include both Muslims and non-Muslims. Once Hazrat Omar saw an old man begging. He inquired as to why he was begging. He said that he had to pay *Jazia* for which he had no money. Hazrat Omar took him to his house and gave him

money, and sent an order to the person in charge of the Exchequer that for poor people like him an allowance be made from the Exchequer, and further said that it was not just that we should take benefit from them, when they were young, and turn them out, when they were old.

Thus it was that the old, the poor, and the needy which would include unemployed, were to be given allowance by the state. He issued strict orders that no one in his government should be allowed to remain in destitution. All physically unfit, paralytic or other disabled persons used to get regular pay from the government. There were hundreds and thousands who used to get such allowances. All uncared-for childern were the responsibility of the state. The orphans and their properties were to be looked after by the government.

Public Works

Under Hazrat Omar this department was known as '*Nazarat-i-Nafia*" that is the department of public good. The construction, supervision, and maintenance of public buildings, canals, roads, bridges etc. were in the charge of this department.

(a) Some Canals

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1. Abi Musa Canal

Once a deputation from Basra came to Hazrat Omar. According to his usual practice to inquire about the general conditions of the place from where these deputations visited him, he made a similar inquiry from this deputation as well. He was informed that Basra being in a desert place, people had very great difficulty in getting water for their requirements. They had to go to a distance of about six miles for this purpose. Such was his concern for the people, that he issued immediate orders to the governor, Abu Musa Ash'ari, that a canal should be constructed to relieve the distress of water supply. Accordingly a canal nine miles long was built by means of which water was taken from the Euphrates to Basra.

2. Muaqal Canal

This was also made to take water from the Euphartes

under the supervision of a distinguished companion of the Prophet, Muaqal bin Sayyar, and is named after him.

3. Sa'ad Canal

This was started in the time of Hazrat Omar by Sa'ad bin Waqas, the governor of Kufa, but could not be finished. It was completed in the time of Hajjaj.

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4. Amirul-Mumeneen Canal

The longest and the most useful of all the canals was the one which was constructed at the special command of Hazrat Omar. It connected the river Nile with the Red sea. It was named Amirul-Mumeneen Canal. In 639 A.D., which was the fifth year of Hazrat Omar's caliphate, there was a great famine. He ordered the governors and other officers to send supplies to Medina. They complied with, but there was delay in getting the supplies from Syria and Egypt. Hazrat Omar invited the governor Amar bin Aas to come to Medina with a party of Egyptian experts. When they came, he said that if the Nile be connected with the Red Sea then the transport of things from Egypt to Medina would be quicker. After discussing the matter the party returned to Egypt, and the work of building the canal suggested by the Caliph was started. A canal was made from Fustat, which is ten miles from Cairo to the Sea, and by this means the Nile which flows below Fustat was connected with the Red Sea. The boats used to come from the Nile to the Red Sea, and from there pass on to Jar which was the port for Medina. Sir William Muir says,

> "The channel left the eastern branch of the Nile at Bilbies, then turned to the right, and, striking the salt lakes near Timsah, reached the Red Sea by what is now the lower portion of the Suez Canal".

This canal was sixty nine miles long, and it was completed in six months. In the very first year of its opening twenty vessels came from the Nile to Jar. It remained navigable for about eighty years. Through the negligence of the officers in the time of Omar bin Abdul Aziz it was chocked up with sand and abandoned.

Public Buildings

These can be divided into three main classes :

1. For religious purposes like mosques etc. It is said that four thousand mosques were constructed.
2. For military purposes like forts, barracks, cantonments etc.
3. For administrative purposes, for example residences for governors and other officers etc.

   (a) Houses for governors and other officers in the districts, and their offices.
   (b) Record offices.
   (c) Treasury. These used to be very strong buildings in every province and district.
   (d) Prisons.
   (e) Guest and rest houses.

All these buildings were constructed by the order of Hazrat Omar.

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As the existing building of the Ka'aba was found insufficient to accommodate the ever growing number of pilgrims, Hazrat Omar extended the courtyard by purchasing the neighbouring houses, and after their demolition, included their lands for extending the courtyard. He also made the boundry wall, and small lamps were lighted on this wall at night. Although it was customary to have a cloth covering for the dome of the Ka'aba every year, he got it made of special cloth from Egypt. This practice has since been continued, and even today the cover is sent by the Egyptian government at the time of Hajj every year.* He demarcated the boundry line of the Ka'aba erecting stone slabs at suitable distances. This boundry line was three miles in one direction, seven and nine miles in the other. He also extended the Prophet's mosque at Medina by purchasing the neighbouring houses, as it was not possible for

*This year, however, the Saudi Arabian Government prohibited the Egyptian Government to bring the cover cloth to Saudi Arabia at the time of Hajj. And the Saudi Government have contacted some Pakistanis to make the special Cover Cloth. (Ed.)

the growing number of Muslims to say their prayers in the existing mosque.

It may be noted that the buildings constructed by Hazrat Omar were not at all grand. The *Baitul-mal* or the public treasury was not the property of the Caliph and therefore Hazrat Omar took care not to spend the public money extravagantly on the construction of these buildings. They were mostly of brick and mud, and the Governor's house at Basra was of this material. Only the buildings for military purposes used to be very strong. The maintenance of roads and bridges was not under the direct supervision of the government. There used to be a condition in the peace treaties in those days that the conquered people would make roads and bridges at their own expense.

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Slavery Reforms

Before describing the reforms made by Hazrat Omar, let us make a rapid survey of this institution, which has existed in every age and in every nation.

Sir Henry Maine has observed,

> "The simple wish to use the bodily powers of another person as the means of ministering to one's own ease and pleasure, is doubtless the foundation of slavery, and is as old as human nature".[7]

Slavery was recognised and practised by the Jews, the Greeks, the Roman, and the ancient Germans—people whose legal and social institutions have most affected the modern civilisation.

In Christianity, there are no rules for the mitigation of slavery and no disapproval has been expressed against the system. Under Christian emperors and kings, no attempt was made either to lessen the evils of the system, or improve the status of the slaves. Even in the famous Roman Twelve Tables no change was made in the condition of the slaves. They were considered as mere chattels. The person of the slave was absolutely subject to the will of the master, and every court nobleman had thousands of slaves, who were tortured and

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subjected to whipping for trivial offences. The master had the power of life and death over them.

The Digest, made under a Christian emperor, fixed a maximum price of slaves according to the professions for which they were intended. Marriages between slaves were probibited under penalties. As a result there was unrestrained concubinage which even the clergy recognised and practised.[8]

Islam recognises no distinction of race or colour ; black or white, citizens or soldiers, rulers or subjects ; they are perfectly equal as human beings. It looks with great disfavour on the institution of slavery. The Holy Quran speaks of slaves as ما ملكت ايمانكم As "what your right hands have acquired", which indicates the persons captured during a lawful war. Among all ancient nations, the prisoners of war were spared in order to add to the wealth of the captor, either by sale or labour. Arabs too in the pre-Islamic period, spared the lives of their prisoners for making a profit. The Holy Prophet of Islam found this custom in existence. Instead of theorising or dealing in vague platitudes he laid down rules of guidance on this subject .

ليس البر ان تولوا وجوهكم قبل المشرق
والمغرب ولكن البر من امن بالله واليوم
الاخر والملئكة والكتاب والنبيين واتى المال
على حبه ذوى القربى واليتمى والمسكين وابن
السبيل والسائلين وفى الرقاب .

"It is not righteousness that you turn your faces to the East or the West, but *truly* righteous is he who believes in Allah and the Last Day and the Angels and the Book and the Prophets, and spends his money for love of him, on the kindred and the orphans and the needy and the wayfarers and those who ask *for charity* and for *ransoming* the captives." (2:178)

ومااداراك ما العقبة فک رقبة او اطعام فى يوم

ذی مسغبة یتیماً ذا مقربة او مسکیناً ذا متربة

"And what should make thee know what the ascent is?

It is the freeing of a slave. Or feeding in a day of hunger, an orphan near of kin, or a poor man *lying* in the dust." (90:13-17)

It is also stated in the Holy Quran that a part of the public money should be spent in purchasing the freedom of the slaves.

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انما الصدقت للفقراء والمسکین والعملین علیها

والمؤلفـة فلوبهم وفی الرقاب و الغرمین وفی

سبیل الله وابن السیل۔

"The alms are only for the poor and the needy and for those employed in connection therewith, and for those whose hearts are to be reconciled, and for the *freeing of* slaves, and for those in debt. and for the cause of Allah, and for the wayfarer." (9:60)

فاذا لقیم الـذین کفروا فضرب الرقاب حتی

اذا آثخنتموهم فشدوا الوثاق فاما منا بعد واما

فداء حتی تضع الحرب اوزارها —

"And when you meet *in regular battle* those who disbelieve, smite *their* necks, and, when you have overcome them, bind them, bind fast the fetters—then afterwards either *release them as a* favour or *by taking* ransom — until the war lays down its burdens." (47:5)

This verse lays down in unmistakable terms that taking of prisoners was allowed, so long as war lasted, and during war they could purchase their freedom by working. The Holy Prophet of Islam acted on these teachings. For instance, in the case of the prisoners of Bani Mustaliq, he set at liberty hundred

families, and in the case of Hawazin, six thousand prisoners were released merely as an act of favour. Seventy prisoners were taken in the battle of *Badar*, and they were set at liberty, and in the case of some of them, the only ransom was that they should be entrusted with some work connected with teaching.[9]

About the treatment of the slaves, the Holy Prophet says,

اخوانكم جعلهم الله تحت ايديكم فمن جعل الله
آخاه تحت يديه فليطعمه مما يا كل وليلبسه
مما يلبس ولا يبلفه من العمل ما يبلغه فان كلفه
مايغلبه فليفله عليه

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"Your slaves are your brethern, Allah has placed them under your hands; so whoever has his brother under his hand, let him give to eat whereof he himself eats, and let him give to wear what he himself wears, and do not impose on them work which they are not able to do, and if you give them such a work, then help them in the execution of it". (Sahih Bukhari 2:22).

It is reported in Bukhari that Bara, son of Azib, reports that a person came to the Holy Prophet and said to him, "Point out to me a deed which should bring me near to paradise and take me further from fire." The Prophet replied, "Free a slave and ransom a captive.

How solicitious was he about the slaves, can be realised from the last words which he uttered on his death bed. He said,

"Fear God in the matter of prayer and in the matter of those whom your right hand possesses".

Islam enjoins masters to give training and education to their slaves, and if any slave demands manumission, the masters were to agree under certain conditions.

والذين يبتغون الكتب مما ملكت ايمانكم
فكاتبوا هم ان علمتم فيهم خيرا واتوا هم من مال
الله لذى آتكم .

> And those who desire *a deed of manumission in* writing from among those whom your right hands possess, write it for them if you know any good in them; and give them out of the wealth of Allah which He has bestowed upon you. (24:34)

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The words, If you know any good in them, were explained by the Holy Prophet to mean, "If you know they are good enough to earn their livelihood".

The treatment meted out to the slaves in the time of the Holy Prophet of Islam, can be seen from the fact that some of these liberated slaves rose to great eminence. The first *Muezzin* of Islam, Hazrat Bilal, who was a devoted adherent and an esteemed disciple, was a negro slave. Another, Zaid, the freedman of the Prophet, was often entrusted with the command of troops, and the noblest captains served under him without objection. His son, Osama was put in charge, by the Holy Prophet, of an expedition in which Hazrat Abu Bakar and Omar were to serve under him. The immediate abolition of slavery was not a practical proposition. The slaves possessed no property, and did not know any trade or business. Their immediate emancipation would have produced a class of destitutes or vagabonds, as their lifelong habit of abject dependence on their masters had killed all initiative in them. The task of Islam was not only to secure freedom for those already in slavery, but to make them useful members of the society. It was with this end in view that the Holy Prophet of Islam had laid down the aforesaid rules about slavery. The Rt. Hon'ble Syed Amir Ali says,

> "Whilst proclaiming in the most emphatic terms the natural equality of human beings, it did not, regardless of consequences, enfranchise the men and women already in bondage, which would have only been productive of evil in a world not then ripe for that consummation of human liberty, moral, and intellectual".[10]

Even unbiased European scholars are of the opinion that Islamic teachings condemn slavery and aim at its abolition, and the only legal cause of bringing into bondage is by capture in

war. Professor Snonck Hurgorje of the University of Leiden says,

> "The law of Islam regulated the position of slaves with much equity; there is a great body of testimony from people who have spent a part of their lives among Muhammadan nations which does justice to the benevolent treatment which bondsmen receive from their masters there. Besides that, we are bound to state that in many Western countries, or countries under Western domination, whose groups of the population live under cirumstances with which those of Muhammadan slavery may be compared with advantage. The only legal cause of slavery is prisonership of war, or born of slave parents ..... setting slave free is one of the meritorious works, and at the same time the regular atonement for certain transgressions of the sacred laws. According to the Muhammadan principles, slavery is an institution bound to disappear".[10]

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With this background let us examine the steps which Hazrat Omar took in mitigating the evils of slavery. He tried to reduce it as fai as possible, having regard to the social conditions prevailing at that time. During his time vast territories covering thousands of miles and inhabited by hundreds of thoudands of people came under his rule. But unlike the ancient customs, these people were never made slaves, but only those were treated as slaves who were captured as prisoners of war, and even they in many cases were set free. When the inhabitants of certain villages in Egypt were captured as prisoners of war and sent to Medina, Hazrat Omar sent them back to Egypt as free men, saying that it was improper to have made them slaves. In order to prevent people captured in ccnquered cities being treated as slaves, it was specifically mentioned in peace treaties that the life and property of the people would not be interfered with. At one place, Manazir, the Muslim soldiers had made the prisoners of war as slaves, Hazrat Omar ordered them to be released, and said that tribute and *Jazia* should be fixed. He ordered the Governor of Basra that no cultivator or a craftsman should be

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made a salve. As stated above it was open to a slave to enter into a deed of manumission that he would pay a certain amount of money within a certain time, on payment of the specified sum, he was bound to be released. A slave of Hazrat Anas, a companion of the Prophet, wanted to enter into a deed of manumission, but Anas did not agree. On this he complained to Hazrat Omar against his master Anas. Hazrat Omar quoted the verse of the Holy Quran about it. On the persistent refusal of Anas, he was whipped and was made to execute the deed.

Hazrat Omar made various concessions for the slaves. As stated above while fixing the allowances of those who had fought at the battle of *Badar* he made no distinction between them and their slaves. He used to make an inquiry about the treatment of the government officers to the slaves, and if, in any case was found to be harsh, the officer was punished. Even if an officer did not go to inquire about the welfare of a slave who was ill, he was liable to be dismissed. Often he used to take his food in the company of slaves, and told people,

> "May God curse those, who consider it below their dignity to eat with their slaves".

He sent orders to the officers in charge of the army that if any slave made peace with any enemy country, then it would be considered as made on behalf of the Muslim community. It was a usual custom that in the distribution of slaves amongst the victors, close relatives used to be separated ; for example father might be given to one person, while his children to another. Hazrat Omar issued strict orders that near relations should not be separated. It was as a result of this dignified treatment given to the slaves by Hazrat Omar that from among the slaves several famous personalities emerged who were respected by all. Nafah, a slave, was the teacher of Imam Malik. Imam Zainulabedeen, a universally respected personality among the Muslims, was a slave. He was a great scholar, and taught Qasim, a grandson of Hazrat Abu Bakar and Salim, a grandson of Hazrat Omar.

Thus Hazrat Omar carried out fully the teachings of the Holy Prophet about the treatment of slaves. If, in spite of the teachings of Islam, and the example set by the Prophet and his

eminent companions, slavery still exists in some Muslim countries, as is alleged, it can only be ascribed as the act of that particular individual, be he a king* or any other dignitary. Islam cannot be blamed for their misdeeds. The Rt. Hon'ble Syed Amir Ali has made an eloquent appeal to his co-religionists to eradicate this evil. He says,

> "The Muslims, especially for the honour ot their great Prophet, should try to efface that dark page from their history—a page which would never have been written but for their contravetion of the spirit of his laws, however bright it may appear by the side of the ghastly scrolls on which the deeds of the professors of the rival creeds are recorded. The day is come when the voice which proclaimed liberty, equality, and universal brotherhood among all mankind should be heard with the fresh vigour acquired from the spiritual existence and spiritual perasion of fourteen centuries. It remains for the Muslims to show the falseness of the aspersions cast on the memory of the great and noble Prophet, by proclaiming in explicit terms that slavery is reprobated by their faith and discountenanced by their God".[11]

*Slavery in Saudi Arabia bas recently been abolished by King Saud. (Ed.)

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Arabic is the Mother of all Languages

XVIII

Sheikh Muhammad Ahmad Mazhar, Advocate

Greek traced to Arabic

Triliteral Formula (Continued)

N.B. Star marks denote the Quranic roots.

*ABBA, father	AB اب father.
*AGALLO, to make glorious	GL جل to be illustrious, high.
AGLA-OS, bright	GLA جلا brightness.
ADR-OS, thick	ADR حدر to be thick.
ERGO, to work	ERG هرج to exert o's self strenuously.
ERDO (ERGO) to do	ERG هرج ,, ,,
ERGO, to shut, prevent	ERG حرج to narrow, forbid.
EN-ERGY	ARG هرج to exert strenuously.
*AIS-N-OS, strong	AS عز to be strong.
PLAK-T-OS, beaten	فلخ to strike فلغ to crush.
*KOUPI-so, to lighten	KP خف to be light.
PIERA, to try	PR=BR بار to put on trial
SUK-aso, to squeeze	SK ضک to *squeeze*, press.
*XRIMA-T-OS, penalty	KRM غرم indemnity, fine.
*PRAG-mon, free f. business	PRG فرغ to be free.
A-PRIX, with closed teeth	A not, فرق parting of teeth.
*DAL-OS, manifest	DL دل to indicate.
*TROXIA, track	TRK طریق way, road, path.
*RIGEO, to shiver	RG رج to quiver.
*ZUGIA, to unite, marry	زوج to couple, to marry.
THALLA, to bud	طلع to sprout forth.
KOLLA, glue	کحل to agglutinate.
PLOU-T-OS, gotten	PL=BL بل to obtain.
KUBER-NI-T-OS, pilot	KFR خفر to escort, protect.
ASPARO, to pant	SPR زفر to breathe hard.
STAL-asso, to drip	STL ستل to fall in drops.
ASXOLIA, occupation business	SKL شخل to occupy شغل business.
ASXALA, distressن	ASKL اشکاه want, intricacy.
APHAR, quicly	APR افر to be nimble.

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BARBARI-so, be a barbarian		BRBR بربری *barbarian*
BLO-sko, to go		BL بل to go away.
BUSS-OS, linen		BS بز linen.
GALA, milk	nv.	غال to sucle (a child) غیل milk.
GAMEO, marry		جمع to unite جامع to cohabit.
GRU, to grunt		GR خر to snore.
ن GAUL-on, hollow		GL خلا to be empty.
*DELO, indicate		DL دل to indicate.
KORKOR-egeo, to rumble		KRKR قرقر to rumble (belly).
*KOSMEO, to divide and marshall		KSM قسم to divide, dispose methodically.
KRA-teo, hold fast		KR قر to persevere.
PLATU-no- to dilate		PLT فلطح to *flatten*.
SIOPAO, remain silent		SP=SB ضب to become silent.
*SKI-so, cleave.		SK شق to split.
TELEU-too, fullfilment		TL تل to fill.
XASO-mai, to draw		KS قث to draw.
*OMEL-go, to undertake		OML حمل to bear respocsibiiity.
REPO, to oscilliate		RP رف to be shaken by wind (plant)
RUS-SO, to dig		RS رس to dig (a well).
*TUP-to, to cut		TB تب to cut.
DRAME-IN, to run		DRM درم to run w. short steps.
DRA, run		DR در to run.
DRI-M-US, sharp		DR=ZR ظر to sharpen. D/Z
*ENTEKE-t-os, to speak	w:	NTK نطق to speak.
OSMIA, smell		SM شم to smell.
TERPO, to please		TRB طرب joy, delight.
*KALUP-to, to cover		KLP غلف to cover.
ATEMBO, to maltreat	(M)	ATB عتب to blame, reprove.
XRIMP-to, bring near	(M)	KRP قارفto draw near.
KAP-to, to gulp		KB غب to gulp.
KAR-TE-RO, to persevere		KR قر على to persevere in.
KOLPI-so, to form a bay		KLB قليب ditch vfn.
KORDU-lo, to wrap		KRD=KLD قلد to wind upon.
XALI-no, put a bit in horse's mouth		KAL خال horse's bit.
XALI-no, to bridle.		KAL خلى to bridle.
*XRONI-so, become chronic		KRN قرن time. vfu.

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MASTH-OS-breast	MSD مصد breast.	T/D
KAIRO-mai, to delight	KR قر to rejoice.	
AKONTI-so, throw javelin	KNT قناة spear.	vfn.
SER, fasten	SR صر to fasten.	
APHIK-noo-mai, to come	APK عفق to come and go often.	
*EKAS, farther	اقصى to be remote.	
KATHE-do, to sleep	KT غط to suore (hence sleep),	
KLEP-to, to decieve	KLB خلب to decieve.	
*KUBI-stao, tumble headlong	KB كب to turn upside down.	
MAS-so, to wipe	مشش to wipe.	
MOL-EIN (BL-asco) to go	BL بل to go away.	M/B
MUKT-eriso, turn up one's nose and mock at	MKT مخط to blow one's nose (extended from مخط)	
PERAO-mai, to inquire	PR فر to inquire about.	
PERA, to go	PRA فوى to go over a country.	
PERIE-mi, to go round	PR فرع to go round. (جول)	
PERI-SS-OS, exceedingly	PR وفر to increase.	
ROPHEO, to drink	RP رف to drink.	
EX-XALI-no, unbridle	KAL خلى to bridle (horse).	
ELEAS, a kind of owl	ELS حلز owl.	
EM-PLEXIA, amazement, stupidity	BLK بلق to be amazed, stupefied.	
EM-POLAO, to earn	BL بل to obtain.	
ENO-XLEO, to trouble	KL كل distress.	
*TEXNE, art	TKN اتقن to dispose w. art.	
*TRUPHAO, to be luxurious	TRP ترف to be luxuriant.	
ORUS-so,to dig	RS رس to dig.	
*OXURO, to fortify	XR=KSR قصر to confine قصر castle.	
OREXO-mai, to dance	RX=RKS رقص to dance.	
AXUR-ON, husk	XR=KSR قشر husk.	
OPTAO, to heat	OBT ابت to be hot.	
AKOLOUTHEO, to follow	KLT=KLD قلد to follow.	
*ASKEO, to labour, toil	SK شق fatigue, pain.	
EM-PEDAO, to trample	PD فد to tread heavily upon.	
DANEI-so, to lend	DAN دان to lend دين loan.	
KLEIO, to extol	KL قل to lift.	
KLOP-OS, cunning, wily	KLB, خلب to deceive.	
LASU-mai, hold tight	LS لز to fasten, bolt a door.	
NEME-sis, spreading	NM نم to spread انمى spread.	

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NOTON, back		NTN=MTN متن back	N/M
PETA-nnu-mai, to spread		PT=BT بطح to spread.	
ROTHEO, to shout		RT رط to shout.	
ROPHEO, to swallow		RP رف to eat heartily.	
TAUXU-no, to hasten		TAK تاق to hurry towards.	
XAIRO, to rejoice		KR قر to rejoice.	
XRAS-so to engrave		KRS خرش to scratch, scrape.	
KTUP-os, sounding loud		KTP خطف to deafen (the ear).	
PRAGEO, to be well off, welfare		PRG فرج relief, comfort.	
PURG-OS, towered		PRG فرق crest.—of cock.	
TROPHIA, thriving condition		TRP ترف to be luxuriant.	
TREP-T-OS, changing		TRP طرف عن to turn back.	
SEMI-OS, bringing loss		SEM ضيم loss.	
ZEMIO, damage, loss		ZEM ضيم *damage*, loss.	
DAM-age (English)		DAM ضيم *damage*.	
PLINTHI-ON, brick	(N)	PLT=BLT بلاط paving stone	NV.
POLEO, to walk		PL=BL بل to go away.	
THLEGO, to soothe		SLG ثلج to soothe.	TH/S
MELO, to put in a probe		MEL ميل prove for wounds.	
*KOMA-so, burst riotously upon		KOM قحم to rush blindly into.	
KAD-OS jar for water		KD قدح drinking cup.	
ELI-aso, to illuminate		EL آل to be shining.	
KAIR-OS, due measure		KR قرء measure.	
TELEO, to fill		TL تل to fill. طلع to fill.	
PRAGEO, to be well-off, welfare		PRG فرج relief, comfort.	
GAR-GRA heap		GR=ZR زر to heap.	
GENEA, race, birth		GN=ZN ضئن numerous offspring.	
A-GON-OS, unborn		GN=ZN ضنأ to have numerous children (woman)—hence beget.	
*GNA-sco, to know		GN=ZN ظن to know.	
REG-NU-mi, to break		RG=RZ رض رضح to break.	
STERO, to defraud, cheat	S/K	STR=KTR ختر to act treacherously.	
A-STIB-OS, untrodden	,,	STF=KTF خطف to walk quickly.	
STEP, to walk (English)	,,	STP=KTP خطف to walk quickly.	
STAPHU-L-OS, of grapes	,,	STP=KTP قطف bunch of grapes	NV
SPEUDO, to hasten	,,	SPD=KPD خفد to walk at quick pace.	

N.B. The kins of خفد *are graded as —* فد *to tread heavily* وفد *to come to, reach,* افد *to hurry,* حفد *to do a think speedily,* عفد *to jump.*

XALKI-so, to strip	K/S	KLK=SLK سلق to peel.	

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BILITERAL FORMULA

APHESIS OF ع

Restore ع as the first letter.

THRA-s-us, courageous	TR عتار courageous.
MEDO, lord	MD عمید chief of a tribe.
MENO, stay, abide	MN عمن to dwell in.
PEDAO, to leap	PD عفد to jump on both feet.
POR-os means of passing *over a river*	PR=BR عبر to pass over a river. عباره means of passing over a river.
MUD-OS, damp	MD عمد to become moistened.
KLEO, to shut, inclose	KL عکل to detain in prison.
TERO, to tremble	TR عتر to quiver.
BAR-is boat	BR عباره boat, bridge cf. بیڑا
BLA-S-OS, twisted	BL عبل to twist cf. بلونا - بلنا
DAP-to, meal, fodder	DP عدف to eat, small quantity of *fodder*.
SALEUO, to shake	SL عسل to quiver.
MOD-OS thought	MD عمد to intend.
ںTEDEI-OS, fit serviceable	TD عتد to be at hand, prepared.
KAL-os, rope	KL عقال rope, tether. NV
KAP-niso, make a smoke	KP=KB عکاب smoke NV

APHESIS OF الف

Restore الف as the first letter.

KRO-N-OS, curved	KR اخار to incline a th.
KUR-T-OS, curved	KR اخار to incline a th.
LUK-OS wolf	LK عولق القی wolf.
LUX-N-OS, light	LK القی to shine.
MNAO-mi, to mind	MN امعن to ponder over.
MURO, to melt, flow	MR امار to liquefy مار to flow.
MOR-OS stupid	MR امر stupid.
NEO-mai, to come or go	N انی to come نوی to go off H_2
RIG-US, cold	RG=RZ ارز to be cold.
*PHUG, to flee	PG افاج to run.
*MERO-mai, decree, order	MR آمر decree, order.
LIP, to plaster	LP=LB الب to stick to.
*LIP-to-mai, to long for	LP الف to love,
CHOLE, first shoot of plant	CHL=KL اخلع to send forth leaves.

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Ahmdiyya Mission News

October 1962.

England

Imam, Mr. Rahmat Khan Choudhry—Deputy Imam, Mr. B.A. Rafiq - Sec. Mr. A. Hamid.

Hazrat Amatul Hafeez Begum Sahiba paid a visit to the Mission House where farewell addrsses were presented to her both by the Mission and the *Lajana Imaullah*. The Honoured guest returned to Pakistan on 28th October 1962. About fifty Ahmadies including ladies went to see her off at the Air port.

Major Abdul Hamid addressed a meeting on spiritual affairs. He also spoke at the Hyde Park Corner about Islam. An article entitled "The Promised Messiah" by Major Hamid was published and was adderssed to the Pope and many other Christian dignitaries with a forwarding letter by the Imam.

An English family visited the mosque and the mission house and received information and literature about Islam. Many other visitors were received and entertained and message of Islam was conveyed to them.

A sincere and enthusiastic young Ahmadi Mr. Abdul Momin passed away in a road accident on the 26th of October 1962. *Inna Lillah*. May Allah bless his soul.

Holland.

Imam, Hafiz Qudratullah—Deputy Imam, Mr. Salah-ud-Din. "Mysticism in Islam" by Q.U. Hafiz, an article extending over 12 pages was published in a prominent quarterly. the Imam deliverd a lecture, on Islam at the University of Utrecht, Young Men Association Delft, Anti-Alcohal Society, The Hague. Among the visitors to the mosque were 12 persons from Dutch Air force, some from Delft and Rotterdam, a Dutch family, some Turkish and Indonesian Muslims. The Imam visited an Arab prisoner at the request of the Ministery of Justice. He gave demonstration of Muslim way of slaughtering animals to a factory exporting meat to Muslim countries. The Imam had a meeting with prince

Bernard who expressed appreciation of the activities of the Mission. The Imam attended many meetings and important functions. Mr. Salah-ud-Din attended the anniversary meeting of the Institute of Social Studies, He also spoke before a group of people at Leiden. The Deputy Imam went to International Students Club where he gave lessons in Arabic and made contacts with some foreign students. One Dutch lady accepted Islam.

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West Germany :

Imam Ch. Abdul Latif, Deputy Imam Ch. Mahmud Ahmad Cheema.

The Imam spoke on "Islam in Reality" on 14th October in Frankfurt at a meeting held at the missiom house under the auspices of the Frankfurt Mission. A copy of the German Translation of the Holy Quran was presented to Mr. Binder, Honorary Consul of Pakistan. One young student joined the Ahmadiyya Movement. The Imam discussed the position of woman in Islam on the occasion of a marriage ceremony on 19th October. He spoke on the 30th October in the mosque on "Social values of Islam", Friday prayers were led by Mr. Mahmud Ahmad Cheema at Hamburg, and by Mr. Masud Ahmad at Frankfurt.

Scandinavia.

Imam, Mr. Syed Masud Ahmad M.A. H.A. SHAHID.

Mr. Abdus Salam Madsen addressed four meetings held at the mission house, and a meeting held at a Copenhagen School. A documentary film about Muslim countries was shown at the mission house. Mr. Mahmud Ericsson edited and published "Aktiv Islam". He also addressed a meeting at Uppsala University. Mr. Nur Ahmad Bolsstad addressed a meeting on Islam in Norway.

Switzerland.

Imam Mr. Mushtaq Ahmad Bajwa.

The Imam requested the fellow missionaries to take necessary steps in connection with the Ecumenical Council in session at the Vatican. He addressed a letter to the Pope and issued a statement to the Press. U.B.Q.P. circulated its German translation among the Swiss Papers.

BOOK REVIEWS

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SCHOOLS AND SCHOLARSHIP :

Christian Idea of Education. Part two.

Edited by Edmund Fuller ; New Haven and London, Yale University Press. 1962. $6.

The present volume embodies the papers and discussions of the Second Seminar on the Christian Idea of Education, held at Kent school from March 27 to April 1, 1960. Like its companion volume, the book contains contributions from some twenty one eminent scholars and experts, experienced teachers and scientists and leaders in educational thought and practice. The Editor, Mr Edmund Fuller had to wade through approximately four thousand pages of typed material to arrive at what is a remarkable achievement of selection and choice. That the reappraisal of educational structure and dynamics is very strongly indicated everywhere does not have to be proved. Under the stress of the dual explosion of population and the explosion of knowledge, it has become urgently neccessary to reexamine and consequently to redefine and, if possible, to readjust the limits of each scholastic discipline, to aviod anachronism, wastage and duplication and to safeguard against the dangers of isolation from the vital and the necessary. Largely it is a matter of balance between the pragmatic value and intrinsic worth. What to teach, how much to teach and for how long? Time, content and schedule are the three dimensions of the problem, which have to be adequately mapped out. Throughout the book the inherent conflict of empirical knowledge and Christian theology, however, is brought into sharp relief by the earnest efforts, no doubt honestly meant, of the contributors to harmonise christian dogma with objective truth. We can sympathise but cannot always agree with what they say. For, truth, objective or subjective, physical or metaphysicals is truth all the way, it has no frontiers. If God exists, nature and religion cannot contradict or reject each other. To us, the Book i.e. the Holy Quran, is the word of God and nature is the act of God. So was the Holy Bible in its pristine purity when it was originally revealed and its text was safe from interpolations. To us Muslims this conflict is not

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only unknown but also is the result of a parochial and narrow approach to religion. From Adam, down to the Prophet of Islam, all religion is single truth. And truth is never averse to truth because it is basically one and all-pervding.

Throughout the book, an effort has been made to discover appropriate ways and means to introduce Christian theology to the critical, doubting undergraduates in schools and colleges, to sugarcoat it and rationalise it and to make it acceptable. But unfortunately modern science and Christian dogma are strange bed fellows. Still the effort is admirable and shows great concern for the preservation of theology in colleges. Like most theological discussions, it is based on a number of assumptions, some of them unnecessary even for a Christian. For instance, to equate the spirit of Europe with the spirit of Christianity is neither basic to the theme of the Seminar nor is it a statement of fact.

To sum up, although it is not possible to agree with everything it says, it is an important book and is extre mely well edited and is a must for all those who are interested in religion and education, no matter what religion. All along it is both thought provoking and challenging. M. A.

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RELIGION IN THE SOVIET UNION.

by Walter Kolarz

Macmillan and Company Ltd. 1962. 50/-

As the author ponits out in the preface, it is not a book on theology. But whatever the connotation of the term religion, it always raises certain issues whenever we talk of religion in relation to a regimented and extremely organised state or society which does not believe in metaphysical reality or values. The author has, however, limited the term religion to inherited religion, or for that matter, to ethnic groups whose forbears in the Czarist days professed certain religions. He has tried to be as factual as possible and has made an effort to determine the size, life and structure of each religious group. That there still are large religious communities belonging to different denominations, professing and even practising religion in a limited sense is something which is

not generally known. It is interesting to note that besides Christians, Jews, Buddhists and others, sizable Muslim nationalities also exist in Soviet Russia some of which are given below

Uzbeks	6,004,000	CirCassians	314,000
Tartars	4,969,000	Karakalpaks	173,000
Kazakbs	3,581,000	Ingush	100,000
Tadzhiks	1,397,000	Uighurs	95,000
Bashkirs	983,000	Karachai	81,000
Kirghiz	974,000	Daghistams	945,000
Chechens	418,000	Ossetins	410,000

The author has reproduced photographs of Churches, Synagoug-esand Mosques where congregational services and prayers are being held. The devotees belong to all age groups and sexes. A very touching photograph of two Russian couples (year 1954) with their babes is given. They are taking their young ones for christening. The picture constitutes a rebuff to dialectical materialism and proves that no amount of indoctrination and brain-washing can obliterate man's innate faith in God.

All told, it is a sad tale which the book so factually and garphically tells. Religious groups are all suspects and religious activity is considered anti-state and antiparty. There is a moral however, which one cannot help drawing. After about half a century of reported persecution and suppression more than two crores of Muslims let alone Christians and others still exist in Russia. May be Russian conditions are not as bad as they are painted. At least one wishes it were so. Also, that suppression cannot kill or destroy.

It is difficult to say how much propaganda the book contains. But the facts it gives are Sufficient to make it convincing and valuable. Altogether, it makes interesting reading and is well documented and deserves to be read by all. The author rightly says that the writing of the book was a religious experience. One could safely say that the reading of it too is a religious experience.

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M.A.

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THE LIFE BEAUTIFUL.

by T. L. Vaswani., Oct. 1962 pp. 177.

2/23 Nanik Nivas, 91 Warden Road Bombay-26. Rs. 5-00.

It is a book of daily readings and contains a number of beauti-

ful thoughts, some original, some culled from a variety of sources, meant to read from the first of January to the 31st of December, brief, succinct and elevating. The author is a well known writer who has extensively written on *Yoga* and the philosophy of Hindu mysticism. Most of the themes, The Life Beautiful deals with, are *Indriya Nigrah* or selfcontrol, service of man, *Ahimsa* or avoidance of cruelty to animals, purification and exaltation of the human self and soul, charity. humility, forbearance and similar other virtues which the advocates of *Bhaktimarg* emphasize. The Ideas are not arranged in the from of any consistent and organic whole. Instead they have been put down just as they occured to the author who is no doubt very deeply influenced by the traditional relationship of Radha and Karishna. Whatever he writes, he does it out of a deep regard for that relationship. There is no doubt in that Karishna was a prophet of God. Thanks to the corrupt Brahmans of the day the *Puranas*, particularly the *Bhagvata* and *Harivansha Puranas* have painted him otherwise. The author on the other hand invests him with divine attributes and raises a human being to the status of God. No man, however great, can equl the one and the only God. Nor does He assume such human, or for that matter, any material medium of incarnation. It limits Him, localizes and and confines Him and is in direct contradiction with His attributes and His nature.

The thought for January 4, contains one historical error which could be corrected in the next edition. It was not Ali but Abu Bakar, *may God be pleased with them*, whom the Prophet *on whom be peace and blessings of God*, told that the angles went away when he showed anger.

Inexplicably enough, the book is printed on green paper which robs it of great appeal. Otherwise the standards of production are good and the booklet is a welcome addition to existing literature on the subject. A.W.

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AHMADIYYA MUSLIM MISSIONS

1. BRITISH GUIANA
Ahmadiyya Movement,
P.O. Box No. 82,
New Amsterdam.

2. BR. NORTH BORNEO
P. O. Box 66, Jesselton,
Br. North Borneo.

3. BURMA
191, 28th Street, Rangoon,
Burma.

4. CEYLON
99, Driebergs Avenue,
Colombo 10,
Ceylon.

5. DENMARK
Mr. S. M. Ahmad,
Rosenvaegets Alle 5,
Copenhagen, Denmark.

6. ENGLAND
63, Melrose Road,
London, S. W. 18,
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7. FIJI ISLANDS
Sh. Abdul Wahid,
P. O. Box No. 134, Nadi,
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